

The Manifesto.

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No. 2.

CHRIST'S KINGDOM. Its Bed Rock Foundations.

DANIEL FRASER.

EVER since the manifestation of Christ in the female a work of shaking whatever could be shaken has been going on in the world, and, with extraordinary results, and, from time to time has been felt among the Shakers.

Under the idea of progress, some individuals have urged their ideas and conceptions, upon notice, tending, in some cases to the subversion of the normal and radical form of Government of the Christ Order. A true line of faith, as taught by the Christ spirit, instructs that the work of Christ's Kingdom is the work of God, and, that all true progress will proceed from Him, through the work itself, in those who are subject to its order, and not in the line of mere human theories,

and worldly philosophies,—conceptions of progress in the intellect only; such conceptions, and a quiet perseverance in self-denial to wrong and hurtful habits are quite distinct.

It is truly written "The invisible things of God," (to the carnal vision only) "are clearly seen and known" (to the Christ enlightened vision) "by the things that are made, even His Eternal Power and Godhead." And, with safety we can add, that the visible things of creation also clearly show that all normal growth, proceeds from central life; and, that when any living body sets up local action, not controllable by, central life, an abnormal growth, as a wen, boil, or carbuncle is the result, which certainly tends to disorganization,—disease, which, persisted in, results in death.

If we look through the four grand divisions of animate life,—the Radiate,

the Mollusca, the Articulate, and all the various forms of the vertebrate, up to man, we find central life predominating, and beneficently presiding and harmonizing with the members of the body, and the members, with the central controlling power; and, when there is a delegation of central energy, as in the ganglionic system in man, said system is strictly under central control.

Central controlling life is a leading, prominent, ever present manifestation of animate life; and, what is truly remarkable, the growth of each individual, from the lowest Radiate, up to Man, is independent of the animal, in its inception, independent of its will, or volition; Jesus Christ saw this, hence he says, "Which of you by taking thought, can add one cubit to his stature?"

Those who speak lightly of the theocratic form of government of Christ's kingdom, would act wisely to be still, and learn that God is in His Holy Temple, a redeeming and creative power; redeeming us from the bondage of our degraded animal nature, its habits and propensities, and creating us anew in the likeness of His own attributes.

Even as our bodies have their growth irrespective of our choice, so, also, will the work of God be irrespective of our plans, and devices. The best that souls can do, is to be faithful to obey the appointed centre of life,—the Order and Authority in the Kingdom of Christ. To this our Lord and Savior,—Christ, set us the example when he uttered, "Not my will, but thine, O God, be done." Let each one and all be true "to finish" (put an end to) "transgression" (of God's law); "an end to sin; make reconciliation for iniquity, and bring in everlasting righteousness." Do

so, and, in due time, every good and true desire in regard to government, will be fulfilled; growth of stature in Divine goodness, beauty of form, and development of function will be completed.

Again, "Peace! Be still." The theories and philosophies of the natural man, are, at best, but disintegrating agents, when introduced into the ideal of God's plan, and, in the nature of things, unstable, let them alone; they are adapted for the worldly man, not for the members of Christ's body. "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord," * * * "For my thoughts are not (as) your thoughts; neither are your ways (as) my ways saith the Lord." Isa. lv., 7, 8.

There is such a thing as a seeming support and subjection to central authority, which, in fact, is unreal! Let our support be from an undivided heart;—warm, and affectionate; ever overflowing with thankfulness that we have a part and lot in a work that confounds the wisdom of the natural man, and humbles in the dust all self-exaltedness!

Let us not forget, that, in the exercise of our free agency, we may gain, by a wise use, our claim to an inheritance with the faithful; or, by an unwise use thereof lose that inheritance!

If, in faith, we look for God in His Order, we shall find Him, as He has promised, He will meet us there; and this, notwithstanding what may be, or seem to be, the imperfectness of individual personages representing the Order. "Why callest thou me good?" said Jesus, "There is none good," (absolutely free from all imperfection): "but God." If this Order of God is slighted, and counsel is taken of human nature's crooked wills, where Christ is, such souls cannot come.

Mt. Lebanon, N. Y.

RESIGNATION.

OLIVER C. HAMPTON.

RESIGNATION is a peaceful and quiet surrender of the spirit to the inevitable trials and sorrows of life. One of its indispensable elements is patience. We are so constructed that we can fight with our inevitable fate, and in the process pass from unreasonable impatience, to despair, from that to desperation and finally be forced to look toward the ghastly portals of suicide.

On the other hand by our efforts at complete resignation we may disarm our trials and sorrows of a great part of their poignancy and sometimes even get released from their entire weight of affliction in this way.

I was once placed under so severe a scene of suffering I scarcely knew how to bear it or what to do. It was suggested to my mind, (doubtless by some wiser and holier intelligence than myself,) that this was a good time to try what a spirit of resignation would do for me. In the words of the rapt poet, I was minded to try "What consolation I might draw from hope;—If not what resignation in despair." Under the inspiration of this good thought I sat down and composed the following stanzas.

In perfect resignation,
Unto thy just and holy way,
O God of my salvation,—
Still help me travel day by day.
Thy visible Anointed—
In every thing I will obey,
For this thou hast appointed,
To be the only saving way.
Grant me thy holy spirit,
All opposition to put down
That peace I may inherit,
And gain a bright, unfading crown.
My journey is to Heaven,
Tho' wicked spirits should assail

The pow'r of God is given—

To stem the dark and stormy gale.

While in the land of sorrow,

I'll patiently pursue my way,

Tho' grief I will not borrow,

I'll calmly bear what comes to me.

Celestial hope shall cheer me—

Until I reach that tranquil shore,

Where grief shall come not near me,

But peace be mine forever more.

O 'tis a land of pleasure,—

A land of everlasting rest,

Where without weight or measure,

Each weary spirit shall be blest;

Then in true resignation,

I'll steer to that delightful shore

Where death makes no invasion,—

Nor sorrow's dismal thunders roar.

I labored with all the power of my spirit to attain to a state of complete resignation to this severe trial which was brought on me, as I felt, unjustly, and I realized in a short time the full influence of this good spirit and became so fully resigned that all my sorrow fled away and was followed by a "peace which passeth understanding."

I knew another experience precisely like the one above narrated, and the agonies of which produced the following lines under a sincere effort to be wholly resigned.

My soul approves the lovely way
The gospel spirit shows,
And as I prove it day by day—
The more the blessing grows;
O who could bear the galling load
Accusing conscience brings,
While on life's rough and weary road,
The wicked feel her stings.
Then how ungrateful I should be
To murmur on the way,
And disregard the charity,
My Elders show to me.
'Tis Order binds the carnal mind—
And breaks the sullen will,
Then to its counsels I'm resigned,
In patience to be still.

The same happy results followed this

effort on the part of the suffering brother, which was experienced in my own case, viz. Peace, tranquillity and contentment of mind.

No effort should be spared to shun all unnecessary sufferings both physiological and psychological, but when this has been faithfully done, and there still remains a residuum in the crucible of affliction which cannot be parried by our best wisdom, resolution and forethought, it is wise and prudent to make a strong effort to pass into the realm of sweet resignation at once, and there remain in patience and prayer until we have become perfectly passive under the stroke of our affliction.

The consolations of the Holy Spirit are sure to rise up in time as a "well of water springing up unto everlasting life." By this calm discipline the scathing fires of affliction are gradually assuaged and quenched by the waters of consolation until our spirits learn to conquer the whole ground and come to inherit the regions of invulnerable peace. And although as was foretold by the rapt prophet "The fruit of righteousness shall be peace and the effect of righteousness quietness and assurance forever" yet the same inspired sage assures us that "he that believeth shall not make haste."

The chafed spirit is so impetuous under the agonies of protracted trials and depressions, that it is often tempted to rebel and as it were, in the words of Job's wife to almost "curse God and die." But this is only a throes of undisciplined desperation, which would result in consequences infinitely more excruciating and unendurable. Patience and prayer will unfailingly furnish relief if only persevered in.

"I do not want to be egotistic but as little episodes of experience are more interesting and to the point, with me, than any other mode of elucidation of a subject, I naturally infer they are to others, so I will give one more short one.

Being once under very heavy tribulation something seemed to say to me "You cannot make all your sacrifice at once and you are not required to. If you were ascending a ladder and should let go with one hand before you had secured a hold with the other you would fall and ruin yourself. So you must wait and get what little good you can out of your present imperfections till you have time to secure your hold firmly on something better and higher. You need not sacrifice any faster than you can find something better to sacrifice for. Be more calm and less anxious."

By the time these suggestions and inspired counsels were closed, I was very peaceful and quiet and very much comforted and re-assured. So Dear Brethren and Sisters it being a time of the Church's experience and travel, where much waiting and great patience are especially in order, let us take hold of the gift and be daily, nightly, and hourly exercised therein and pray not only for ourselves but for each other, not only each other—but for our friends not of our order, not only for our friends but for our enemies everywhere, for all saints and particularly for all sinners.

Let our prayers be the constant prelude to our acts of benevolence and charity to all souls in all worlds, that we may "be perfect even as our Heavenly Father is perfect." And when our work is done here may we be gathered in peace to the summer land as "a shock of corn is gathered in his season."

Union Village, Ohio.

ASCENSION.

MARY WHITCORN.

No ladder reaches heaven's height
 Devoid the rounds of truth and love,
 These lowest, strongest, give the might
 To reach the heavenly worlds above.
 Above the false and the untrue,
 Above the fickle and the vain—
 This is the heaven we pursue,
 And this on earth is ours to gain.
 Bright flecked with joys our pathway lies,
 And sunlit from each higher sphere,
 Possessed of peace, we hold the prize
 Above all price, and ever dear.

Canterbury, N. H.

ASPIRATION.

MARIA SCHULTZ.

Birds plume their wings for higher flight
 And tune their chords for sweeter singing,
 As if expectant of delight,
 In richer voice, or further winging.
 And flowers grow with curtained eyes;
 A long while in their timid budding,
 As if to give us sweet surprise
 The glad Earth with their beauty flooding.
 Likewise, the young heart reaches out,
 With cautious hope, its own strength trying,
 At first, though conscious of self-doubt,
 Is sure of God's love underlying.
 And, feeling thus its silent way,
 Up through the dark's perplexing winding,
 A blessing is the light of day,—
 A joy, the sweet success of finding
 "The something" sweet which it hath sought,
 Beneath the guidance of Love's teaching;
 And thus, the human heart is taught
 The blessedness of pure preaching!

Mt. Lebanon, N. Y.

THE PRIDE OF LIFE.

LOUIS EASTING.

"Oh, why should the spirit of mortal be proud?
 Like a swift gliding meteor, like a fast gliding
 cloud;
 Like a flash of the lightning, as a break in the
 way,
 He passes from life to his rest in the grave."

THE above are the opening lines of Abraham Lincoln's favorite poem, which he often recited to his intimate friends, though he had reached the loftiest heights of human greatness. And why should any human being be proud? By what right, inherent or acquired, can any one assume to look with disdain upon another? All have the same origin and the same destiny; all are sprung from the same earth; their life-sustaining necessities are the same, and death gathers all in one common grave. But wherever civilization has established itself, there will the people divide themselves into ranks and classes. There will be the high and low, rich and poor, learned and ignorant, the refined and the brutal; there will be the moral and the vicious, the religious and the profane. These distinctions are the result of individual action, limited and controlled by social and natural conditions. But their existence would not justify the indulgence of pride, since all are dependent upon each other; and it is unwise and unreasonable, and a prolific source of weakness. For he in whose heart it has entered loses the capacity of properly judging his environment; as he magnifies himself he correspondingly belittles others, and his plans are apt to be defeated.

As long as Rome was just and virtuous she was great, but when pride and self-glorification became the ruling passion, her decline and fall began. The history of the Jewish nation exhibits the most startling picture of self-defeated pride and arrogance. Called to be the chosen people above all others, they willingly accepted the call, but never, as a people, fulfilled the conditions upon which it was based. They became

blinded in their self-importance. The Messiah was to be a Jew who would thrash the nations round about, and Jews were to be the rulers of the world. Their utter contempt for other nations is well illustrated in the conversation Jesus had with the Phœnician woman. The cutting irony with which he referred to the gentiles as "dogs," evidently reflected not on his own personal feelings, but the national Jewish aversion; and his great heart instantly melted in compassion at the woman's answer. With the rejection of the great truths promulgated by Jesus, they lost even that which they had—their nationality and the protective power of the Mosaic law.

The worst and most inconsistent form of pride is that which shelters itself under the cloak of religion. Where that spirit exists it will kill the spiritual life of the soul as surely as it destroyed the national life of the Jews. Was it not against religious pride that the keenest invectives of Jesus were directed? It stops all progress. The proud heart is satisfied with itself. It worships self. Charity and Love, the cardinal virtues of the Christian religion, have no dwelling-place there. We cannot love or sympathize with that for which we feel contempt.

Why should any one be proud? What have we to be proud of? Is it our personal appearance? We know that ere many years have passed the iron finger of time will have traced indelible lines in the fairest countenance; and we also know that the smile of innocence and the kindly eye of sympathy and good will can illumine the homeliest face with a beauty which mere regularity of feature can never give.

Is it knowledge and scientific love?

Let us remember how very little we know even of the things nearest to us and concerning us most. Was it not but yesterday, as it were, that we discovered that the blood circulated in our bodies? How few there are who can name the trees and plants, the birds, the insects and rocks that are all around us! Or who can solve the mighty mystery hidden in that sun that daily shines upon us, upon which our very lives depend? Who can say what feeds those fires that are forever burning and glowing?

There are so many things connected with our lives that are utterly inexplicable to the human understanding, there are such mighty evidences of infinite power, compared to which the feeble efforts of man are almost unappreciable, that pride appears to be absurd, grotesque and ridiculous.

Yet there is one form of pride which is not to be condemned, but rather to be commended. It is the pride of character, self-respect and proper self-esteem. The possessor of that quality of mind—and no man's character can be complete without a proper share of it—is careful of his reputation, he will not stoop to low and ignoble acts because he would thereby lower himself in his own estimation and in that of others. The philosopher Kant expresses that sentiment when he says: "I, in my own person, will not violate the dignity of humanity." George Washington is the type of such a character.

But a false and sinful pride stands condemned by God and the Christian religion. Jesus was the embodiment of self-respecting meekness, of God-fearing humility. The apostle John says that the pride of life is of the world and not of the Father.

To what depths of crime, sin and suffering, pride has led! It kindles the fires of ambition, the love of rule, the lust of power; it stops at no obstacle, it overrides every consideration of religion and morality, of law and equity, to satisfy its insatiate cravings. The great tyrants, those arch-criminals, that have cursed mankind with their existence, were both proud and ambitious. It is but a step from pride to hate, and hate has its ultimate in murder.

The climax, the very insanity of pride, is well represented by Milton, who causes Satan to say: "I would rather reign in hell than serve in heaven." And with those words he has discovered and laid bare the source of all pride; it is the unwillingness to serve, or to be subject to any power, whether it be of God or of man. The unrepentant sinner is a rebel who defies God; he rejects salvation because it imposes restraint upon a lawless nature. Blinded by pride and self-love he refuses to submit to him whose yoke is easy and whose burden is light. He fails to see that after all the only slavery, the only ignoble servitude, is subjection to sin, and that the only true freedom and genuine liberty is found in the truth of God.

From pride, O Lord! deliver us.

Mt. Lebanon, N. Y.

AFTERWARD.

Now, the sowing and the growing,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the pruning, sharp, unsparing,
Scattered blossoms, bleeding shoot;
Afterward the plenteous bearing
Of the Master's pleasant fruit.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward the perfect beauty
Of the palace of the king.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training strange and lowly,
Unexplained and tedious now.

Afterward, the service holy,
And the Master's "Enter thou!"

—Selected.

THE AT-ONE-MENT.

JOSEPH WOODS.

IN the days of typical Israel the people were required to bring the offerings or sacrifices according to their various sins to the Priest and he was to make an atonement or as some express it an at-one-ment for them. He was to witness their sincerity before God in that they had presented their offerings according to the law, without blemish and they were forgiven. Ex. xxx., 16, vers 3 and Lev. iv., 20. "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Ps. l., 5.

All the sacrifices and offerings for sin under the law were typical of the sacrifice that Jesus made, Heb. ix., 26. Once in the end of the world hath he appeared to put away sin by the sacrifice of himself. The prophet Isaiah said of him, the Lord shall see the travail of His soul and be satisfied. St. Peter,—“Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh, hath ceased from sin.” After the baptism of Jesus, his work was so swift that in a

short time, comparatively he was able to say to his disciples, "Be of good cheer, I have overcome the world," and to his Father, "I have finished the work Thou gavest me to do."

The sacrifices which he made and which he requires us to make, to be one with him, even as he is one with the Father. "All that is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the Father but is of the world," 1 Jno. ii., 16, and according to the words of Jesus Christ, unless we make this sacrifice, deny ourselves daily and take up the cross, forsake all that we have and our own lives also and thus follow him in the regeneration, we cannot be his disciples.

This is the only at-one-ment, or offering, or at-one-ment which God will accept. What doth it profit a man to believe that Jesus overcame the world, that he prepared a gospel feast, that he has left us an example that we should follow in his footsteps, if he does not partake of the gospel feast, if he does not practically follow in his footsteps? Why, his condition would be similar to two hungry men seating themselves at a table with a good dinner. One of them partakes of the food, the other does not. How can beholding the other eat a good dinner benefit him?

Or suppose we see two men, one of them a temperance man, the other a drunkard. What salvation would it be to the drunkard to believe that his neighbor was a temperance man while he continued his intemperate habits? "Faith without works is dead." Without a sacrifice of his intemperate habits he has no at-one-ment with good society. But hold on, some one says,—“Not of works lest any man should boast.” We

do think from St. Paul's confession that he had no just cause for boasting, but rather to have bowed in humility before God. If boasting must come, let it come from one who said. "My Father loves me for I do always those things that please him."

Jesus seems to think works were of some consequence, for he said, "The son of man shall come in the glory of his Father with his angels, then shall he reward every man according to his works." The Apostle John says, "The hour is coming in the which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of condemnation."

It seems in settling the final account, that good works are of vital importance, and without them the soul is not clothed with the righteousness of Christ, but is poor, wretched, blind and naked.

Canterbury, N. H.

JUDGE NOT.

JUDGE not; the workings of his brain

And of his heart thou canst not see;

What looks to thy dim eyes a stain,

In God's pure light may only be

A scar, brought from some well-won field,

Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,

May be a token, that below

The soul has closed in deadly fight

With some infernal fiery foe,

Whose glance would scorch thy smiling grace,

And cast thee shuddering on thy face!

The fall thou darest to despise,

May be the angel's slackened hand

Has suffered it, that he may rise

And take a firmer, surer stand;

Or, trusting less to earthly things,

May henceforth learn to use his wings.

And judge none lost; but wait and see,

With hopeful pity, not disdain;

The depth of the abyss may be

The measure of the height of pain

And love and glory that may raise

This soul to God in after days!—*Vesper Ecclis.*

ALFRED, ME., No. 2.

ORIGIN of the Shakers in Maine. New Light Baptists, called Merry Dancers Come-outers, etc.

BY ELDER OTIS SAWYER.

"THE New Jerusalem has come down from God out of heaven; Christ has come the second time, and if you want to be saved, you must confess your sins and take up a full cross against the lust of the world, the lust of the flesh and every sinful indulgence or you can never enter the kingdom of heaven."

The interview with James Jewett was then related, and the guidance to the home of that good man, believed to be by the spirit of truth. John now communicated all that he had seen and heard; that he had confessed his sins, one by one, as he had committed them, and when he had done that work honestly, he was filled with the gift and power of God.

John and Sarah Barnes were well prepared to receive this testimony, and it entered deeply into their hearts, and John was led by the spirit to say,—“This is the woman we read of in Revelation, clothed with the sun and the moon under her feet.” Before the sun went down the next day John and Sarah had confessed their sins to God, before his witnesses.

John Cotton lost no time in conveying the joyful news to his New Light brethren, and also to his neighbors and friends, a few of whom received the glad tidings.

By special agreement between John Cotton and James Jewett some of the ministers from New Lebanon were to come to this place as soon as convenient. John arrived home the first of June and the first of July the trumpet of the Arch-angel was sounded by three messengers of God, who shouted with a loud voice, calling souls to “come to judgment, and confess your sins.”

This voice the whole neighborhood heard while yet afar off, and long before the messengers could be seen. The people, however, knew the meaning of the voice, and rushed from their houses to meet the sacred messengers. These were found to be,—James Jewett of Enfield, N. H.; Ebenezer Cooley of New Lebanon, N. Y. and Eliphalet

Comstock of Hancock, Mass. Such a joyful meeting was never before known in this place. These ministers were received as the ambassadors of Christ, and they were filled with the message of salvation, which they communicated with a zeal, life and power. They also went from house to house, holding meetings and preaching the word of God, so that many were converted, confessed their sins and received a baptism of purifying fire.

The family of Benjamin and Mary Barnes seemed ripe for the harvest, and all accepted the faith.

These three ministers, before mentioned, held meetings with good effect in Alfred, Lyman, Waterborough, Gorham and Windham, accompanied by John Cotton and John Barnes. Ebenezer Cooley was the leading spirit and a powerful preacher. The Lord blessed their labors and the seed of faith that was sown took deep root in good soil. In all these places which they visited were found many of the New Light Baptists who were prepared for a higher and more progressive work.

Finding the fields so promising in the province of Maine, as it was then called, other ministers soon followed and held meetings, and by the blessing of God, many able men and women were gathered into the fold of Christ.

It would almost seem as though a line of communication had been laid by spirit intelligences from New Lebanon through Massachusetts, Connecticut, New Hampshire and Maine, and then more particularly in Alfred, Waterborough, Lyman, Gorham, Windham, New Gloucester, (called Sabbath Day Pond,) Poland and Falmouth. The fire of truth which these messengers kindled, flashed like lightning into all these places, and convicted many souls of the necessity of living a higher life in the true Christ order. Individuals, from all the towns named, were gathered into this Society, among whom may be named, Nathan Freeman, Joshua Harding, Josiah and Aaron Whitney; all of whom had families. In a younger class we find Robert McFarland, Ezekiel Hatch, Joseph Whitney, Elisha and James Pote. All the above were from the town of Gorham.

Gowen Wilson and family were from New Gloucester. Eliphaz Ring and family from Poland, and Thomas Cushman and family from Buckfield. Thomas Cushman was a wise, judicious man; and subsequently became a member in the order of Ministry.

Among the unmarried young women we find the names of Dana Thorns, Mary Hatch, Abigail Cotton, Dorcas Cotton and Lois Kneeland. These were also residents of Gorham. The head-quarters of the Believers in this section was at the house of Benjamin Barnes, which occupied the place where the Sisters' shop, at the Second Family, formerly stood, and his farm extended from the Massabesic Lake to the Bunganut pond. Benjamin was one of the first to consecrate his property and this became a nucleus around which the domain grew to the present extensive dimensions.

The following account belongs more properly to the history of New Gloucester, but it may with propriety be incorporated in the history of Alfred, as so many, whose names are here given, were gathered to this Society.

In the month of August 1784 a company from Gorham and Sabbath Day Pond, chartered a small vessel of Greenfield Pote of Portland, called "*The Shark*." The vessel was of twenty eight tons burden, and was to be fitted out to go to New York and up the Hudson river to Albany. The object was to make a visit to Mother Ann and the Elders, who lived in Niskayuna.

Samuel Brown was appointed to act as captain and Enoch Waite as assistant skipper. Thirteen Brethren and twelve Sisters formed the company for the pilgrimage. Robert McFarland, Barnabas Bangs, Thomas Bangs, Nathan Freeman sen., Samuel Brown, Moses Hanscom, Nathaniel Stevens, Ezekiel Hatch, James Merrill sen., Nathan Merrill, Solomon Twombly, Gowen Wilson and Enoch Waite. Dana A. Thorns, Lydia Freeman, Barbara Brown, Mary Hatch, Catharine Bangs, Betty Cotton, Hannah Whitney, Betty Stevens, Molly Merrill, Rachel Merrill, Molly Wilson and Hannah Starbird.

Several of the Brethren were good sailors. The little craft was well manned and amply supplied with stores for the voyage out and to return. With a favorable wind they sailed

pleasantly out of the beautiful harbor of Portland and directed their course to New York. It was high tide when they passed through Hurl or Hell gate. The sisters, particularly, had dreaded this place, as the passage, at times, was extremely rough and very dangerous. The Sisters were made quite happy when told that they had unconsciously passed the fearful place unharmed.

They waited in New York a short time for a favorable wind and tide to bear their little craft up the river to Albany. Barnabas Barnes would often relate the struggle they were obliged to make, to stem the current before reaching Albany, and said he was amused to see how adroitly the skippers would tack and beat against the tide. Those not immediately engaged in manning the vessel did not remain idle. Their time was improved in catching fish which they carefully packed, and of these were able to present several barrels to the little family at Niskayuna. They also made presents of other stores which they carried from home for that purpose.

Several of the Brethren remained in Albany to care for the vessel, while the others of the company walked to Niskayuna, a distance of seven miles. Mother Ann and others saw this company, in vision, many days before their arrival, and requested that preparation be made to receive them. Postal facilities were limited, and slow at that, and the custom had not obtained in that day, as now, of writing letters to apprise friends of expected arrival of company.

(TO BE CONTINUED.)

BELIEF.

F. W. EVANS.

AFTER the crucifixion of Jesus, he came to his bereaved disciples in a temporized body that they could see and touch, through which he reproved and instructed them. He said to them, "Go ye into all the world and preach the Gospel to every creature. He that believeth shall be saved, he that believeth not shall be damned."

Was that a threat, or a statement? Some who disbelieved at one time, subsequently believed. They are not saved as a reward for believing, but they are saved by believing, because belief leads them to deny themselves of every evil indulgence. That is salvation.

"Jesus was risen early the first day of the week, and he appeared unto Mary Magdalene out of whom he had cast seven devils." When she told those who had been with him, they believed not. Then he appeared in another form to two of the disciples as they walked into the country. These told it to the rest. Neither did they believe. Afterward he appeared unto the eleven disciples when they were all together at meat, partaking of the Sacrament, and Jesus upbraided them for their unbelief and hardness of heart. Then all of them believed. They believed they had seen a dead man who was arisen from the dead, come to life again, as did Lazarus and the widow's son. He was the first begotten from the dead, had broken the chains of death. In a word, the physical resurrection was the first established Christian dogma, and that dogma was not scientifically true, yet a vast amount of good was done with it. He appeared. What appeared? The identical body that had been removed from the sepulchre? Could that assume different forms? Or did Moses, Elias, Jesus, perform what in 1885 is becoming common for disembodied spirits to do, to wit, create a temporary body that all persons present can see and handle—a body that could eat, drink and talk with logical power and rational understanding? The laws, under which, and the *modus operandi* by which this appearing was effected, were not then

known and understood as at this present time. Belief was an act of faith in, and obedience to authority, rather than of facts and demonstration. Now Spiritualism is being reorganized and treated as a science, as Geology and Chemistry are treated. The secular scientific world attach to it nothing sacred or religious. And the theological religious world either deny it as a fact and denounce it as a fraud, or admitting undeniable phenomena, outside of the possibilities of their encyclopedia of sciences, they ascribe it to Satan and his invisible but powerful hosts. In the end each party will learn to respect the other. The scientific will become religious and the theologians will become religiously scientific. They will come together. Then the scientific law will be put into their minds, be intellectually understood, and the religious law, of love, will be written in their hearts. Religion and science will unite as one. Rational understanding and religious spiritual faith, that lays firm hold of the invisible world of intelligent beings, will unite to constitute a practical life motor. Then it will be evident to all that some things can be done as well as others, and that the millions of spirits who have hitherto walked the earth, unseen in Christendom—Babylon—and who have been regarded as phantom Ghosts, or as Angels, making visits very few and centuries between, can now make themselves appear in bodily form, to talk and act like other people; as really as did Moses, Elias and Jesus. Not only do they appear to souls hungry for scientific knowledge of any kind, either mundane or spiritual, but also to those who hunger and thirst after righteousness, making the treasures of wisdom and knowledge, that are in the

Christ Spirit, subservient to the one thing needful—to wit, that they sin not against their own mortal bodies—the Temples of the Holy Spirit,—nor yet against their own immortal God endowed souls.

Mt. Lebanon, N. Y.

LET IT PASS.

Let former grudges pass.—*Shakespeare.*

Be not swift to take offence;

Let it pass,

Anger is a foe to sense;

Let it pass.

Brood not darkly o'er a wrong

Which will disappear ere long,

Better sing the cheery song,—

Let it pass,

Let it pass.

Strife corrodes the purest mind;

Let it pass.

As the unregarded wind,

Let it pass.

Any vulgar souls that live

May condemn without reprieve;

'Tis the noble who forgive,

Let it pass,

Let it pass.

Echo not an angry word;

Let it pass.

Think how often you have erred;

Let it pass.

Since our joys must pass away,

Like the dew-drop on the spray,

Wherefore should our sorrows stay?

Let it pass,

Let it pass.

If for good you've taken ill;

Let it pass.

Oh! be kind and gentle still;

Let it pass.

Time at last makes all things straight;

Let us not resent, but wait,

And our triumph shall be great;

Let it pass,

Let it pass.

Bid your anger to depart;

Let it pass.

Lay these homely words to heart,—

Let it pass.

Follow not the giddy throng;

Better to be wronged than wrong,

Therefore sing the cheery song,—

Let it pass,

Let it pass.—*Selected.*

SPIRIT MATERIALIZATION.

[Extracts taken from an article in "Shaker Theology," written by Elder H. L. Eads, of South Union, Ky. Send for the book and read all he writes on the subject. Ed.]

NONE of the external senses are reliable in abnormal conditions, as persons can be made to see white to be red, and black to be white, to hear sounds when none reach the external ear, to taste food when none is present, to feel when no substance of matter is near. It is not strange that the simple are misled. No reason whatever is appealed to, to sustain the theory. Its devotees seem to rise on the wings of the wind and by imagination, and a love of the marvelous, and are carried away to the supersensuous and still find no solid resting place.

That there is more than one substance, and not more than two in existence, I think, is self-evident. These are matter and spirit, and that one of these cannot become the other is also evident, but as others think differently, I propose to offer some reasons on the subject.

First,—If there are two distinct substances they cannot be alike in any particular, else they would be but partially distinct—a mixture which would prove them to be the same.

Second,—If they are not alike in any particular, they are contradictory. If they are contradictory, it is impossible

for them to affiliate, or for one to become the other. Oh, nay; this must be set down among the things which are impossible. Two substances that are in no respect similar are neither interchangeable nor interblendable. The conditioned cannot become the unconditioned; nor the extended the unextended, nor *vice versa*. To admit this would be equal to asserting that a thing could be made to exist, and not to exist at the same time, which with bowed head, I must say is impossible with God. Thus we cannot fail to perceive the impossibility of a spirit materialization; but if one can become the other, the one substance theory is proven to be true. Hence we have no God but nature, and to nature only are we accountable. Shall we become Atheists?

Locke reasons thus: "If matter were the external first cogitative being, there would not be one infinite cogitative being, but an infinite number of cogitative beings of limited force and distinct thoughts independent of each other. But unthinking particles of matter, however put together, can have nothing thereby added to them but a new relation of position, which it is impossible should give thought and knowledge to them." Thus the two substances are proved to exist, which at the same time proves also the impossibility of spirit materialization.

Then I would say let not the elect be deceived by the weird, phosphorescent, moonshine ghosts and hob-goblins manufactured by spirit tricksters and jugglers in both worlds to make money and deceive the race. Just take away all the money from this spirit circus and it would die in a fortnight. I am asked if I would not believe were I to see them

myself? I answer, not at all. It would be impossible for me to believe, until I should be first convinced of the truth of the one substance theory, and that God and the thinking principle within me were matter and that I was not possessed of a spirit substance distinct from matter. Prof. Mapes says the senses are unreliable.

In order to make a spirit materialization possible its advocates are driven to the point of denying spirit existence altogether, hence leaving no spirit to materialize (!) and thus knock out their own underpinning. They make it only the disappearance and re-appearance of matter, as that of water and vapor, and seem too obtuse to know they have stultified themselves. When we take a rational view we know matter is unintelligent—we look into nature and find it not,—but continue our mental vision up "Through nature to nature's God." We behold the two substances in bold relief, and are compelled to exclaim, in spite of every effort at unbelief: "Spirit exists distinct from and with power over matter."

The exudation of molecules of matter from the pores of a groaning medium, being spiritualized and becoming the spirit of one's deceased brother, sister, wife or child, is one of the sheer humbugs and grandest impositions on human credulity with which the gullible can be gulled.

Every one, or every thousand who see, hear, feel, taste or smell departed spirits, are abnormal and conditioned for the purpose. No person while in their normal condition ever saw a spirit, or ever will. Spirit seeth spirit,—matter seeth matter. We may become abnormal, and be so conditioned by spirit

power as to see, hear, converse with, feel and handle them; but on returning to our normal condition they disappear, and we know not whither they have fled.

Some are more easily conditioned than others, not that they are more worthy. Spirits choose those organs that are most easily conditioned. Not content with this the highest phase and most reliable spirit action, some in their great anxiety for the marvelous, visit worldly cabinets in the shades of even, and pay their money to be deceived, and get what they go for.

We should return to the New Testament, with Christ Jesus and Mother Ann Lee for our pole star. Leave the world's reformers to work out their own problems, and "we preach Christ crucified to the world."

We can easily defend the gospel work against all religionists, dogmatists, scientists, spiritualists, materialists or infidels, with no fears of a single defeat.

ISSACHAR BATES.—NO. 7.

BY H. C. BLINN.

ISSACHAR remained in Busro about two weeks at which time the subject was quite universally discussed having reference to the final removal of the Believers from the settlement. The malarial condition of the climate caused so much sickness, which in many cases resulted in death that it seemed hazardous in the extreme to attempt the continuance of a community in such a place. It had been proposed that the members of this Society should be received into those now established in the states of Ohio and Ky. and this arrangement was accepted by those who resided in Busro.

Issachar has not entered into any details concerning the departure from the Indiana Society but makes this simple statement.

"The removal from Busro took place in March 1827 and Oh what a trying day it was."

After Issachar had closed his visit in Busro, he sorrowfully bade it farewell, and made a journey on horseback to Pleasant Hill, Ky. a distance of 190 miles. "Here we (Joshua Worley and himself) were gladly received and kindly treated." After a tarry in this place of five days they passed on to Union Village, a distance of 140 miles, reaching the village on the fourth day.

On the 19th Sept. he went on to Watervliet, Ohio. He remained at this Society till June 1st 1830 when he, in company with Elder Solomon King, journeyed to Watervliet, N. Y. to see once more the friends of his first gospel home. Nearly twenty six years had passed since he was called to New Lebanon and by the Ministry of that place commissioned as a missionary to preach the gospel of Jesus Christ in the then, great West. They made a call of a few days at North Union, Ohio, and then at the settlement at Port Bay, and then on to Watervliet. They crossed Lake Erie in a steamboat and then took the canal at Buffalo for Lyons and from Lyons to Albany, N. Y. On their arrival at Watervliet, Issachar says. "The place of my former residence began to feel like a new world to me. For ten days we feasted on love and good-will and on many precious treasures." They next visited New Lebanon, N. Y. and after a few days passed on to Hancock, Mass. Deacon Daniel Goodrich accompanied them to Enfield, Ct. Returning they again call at Hancock, "where" as Issachar writes, "we were favored with every privilege we could wish." They again call at New Lebanon "and their kindness and loveliness was one steady stream." And he says this of every place. They now return to Watervliet, N. Y. and after a few days take a canal boat at Schenectady and in five days were again in North Union, Ohio a distance of 500 miles. "In a few days we were again on board a canal boat bound for Newark, Licking Co., then in a stage to Springfield, Clark Co., at this last place we have a conveyance in a wagon to Watervliet Mont. Co., where we arrived Aug. 29, 1830."

In Mar. 26, 1832, Issachar was relieved from his official duties. Since Sept. 19th

1826 he had been an active and efficient Elder in the Society and was loved and honored by all who knew him.

In 1833 he again visited South Union and Pleasant Hill at the request of Elder Benjamin Youngs who was at this time, in the Ministry of South Union. He spent several months in these Societies, and shared bountifully in the good gifts of a loving people. He again visited Union Village on his way to Watervliet, reaching home in the early part of Sept. The infirmities of old age were now making active inroads upon his health, and the dear Brother certainly thought that his days would soon be numbered. He had even selected the spot for his last resting place, and bid farewell to many dear friends. Many more days however were to be added to his pilgrimage in time, more changes were to be made and more crosses to be borne before the last farewell word could be said to all his gospel friends.

When Summer came a better degree of health was realized and he was able to do some light work in the garden.

In June 1834 the Ministry of New Lebanon sent an invitation to Brother Issachar to visit them and also to make their home, his future home. Several other persons were to accompany him on the journey, which added a little pleasure to the very great cross which he now felt in leaving his western friends. He writes,—"Then I thought of my grave, the place I had selected. But there was no way to get into it, and no one to help me! And as there is no discharge in this woe, I must go with the gift." After many words of blessing, many expressions of loving kindness and many genuine yet sorrowful farewells, he left Watervliet on the 14th of May 1835. It had been just thirty years, four months and fourteen days since he left New Lebanon as a missionary to the western world. He now writes,—"We went on our way like loving children, and although I was full of sorrow, yet I could take comfort. I told our company that this was my retreat. I had played it on the sife a great many times, but I had never had such a retreat as this one, and then composed the following verses.

THE RETREAT.

Time is like a bubble Floating on the main;
Puffed with joy or trouble, Bursts and forms again.

On high waves is fleeting, Takes its windy race
Down 'tis next retreating, Takes the lowest place.

So in all my motions Tossing up and down
Puffed with various notions, How I'll win the crown
Time will still be fleeting, Rifies all my plans
Half the time retreating, Not one notion stands.

Time is always changing, Never standing still
I am always ranging Right against my will
In a joyful meeting If I take my stand
Next I am retreating To some distant land.

O let time forever Be removed from me;—
O eternal Savior Take me home to thee
I am sick of fleeting, Let my days be few,
I'll in my last retreating Bid the world adieu.

The company arrived safely at New Lebanon on the 9th of June, having made a short visit at North Union Ohio and Watervliet, N. Y. while on the way. "On reaching my home in New Lebanon every Believer I met was full of loving kindness and tender compassion for me. This is a glorious place and the people all look glorious to me, and they are lovely and altogether beautiful.

Elder Issachar continued quite comfortable in health till a short time before his death. After an illness of ten days he passed away on the 19th of March, 1837, being nearly 80 years of age.

"Issachar Bates had a very remarkable experience and passed through many trying scenes. He was active and powerful, devoted soul and body. He possessed an extraordinary talent for discoursing with persons of all characters on religious subjects, whether for inquiry, argument or opposition, always ready for an answer, and not afraid to meet any man or any subject whatever. He was a battle-ax to all hypocritical professors and a thorn to wrong-doers. He was very plain in his speech, rather humorous, generally setting off his remarks with an anecdote or story. His mind was a store-house of information and with him we part with a treasure of knowledge and information. All his words and actions seemed calculated to inspire life and confidence in God's work. Of thee beloved Elder Issachar may it be said, 'Well done good and faithful servant, enter thou into the joy of thy Lord.'

(TO BE CONTINUED.)

THE seeds of our punishment are sown at the same time we commit sin.—*Hesiod.*

PARTY SPIRIT.

JAMES S. PRESCOTT.

Why do not the Shakers vote? We answer briefly. For the same reason that Christ did not vote. And they take Him for their example. Voting by the ballot for civil rulers is not a Christian institution but a civil rite, and belongs exclusively to the children of this world and not to Christ's kingdom. The "ballot" is one of the best institutions the world have to preserve order on the earth plane, where the laws of voting, and the ballot box is kept sacred, and not perverted to a wrong use.

The world have a right to the "ballot," it is their privilege to vote, *all* who are recognized as citizens of the United States without regard to nationality,—age—sex—or color—not excepting the women of our country, especially, if they hold property, and are taxed for it. They have a right to the "ballot," and to use it as a weapon of defence, in common with all other citizens, and to help vote down and out, all tyranny and oppression, injustice and wrong, fraud and deception, chartered monopolies, and monied aristocracies, which go to endanger the liberties of the American people, and to hold in perpetual bondage, less favored classes.

Such is the power of the "ballot," and this power is in the hands of the American people, and it is left optional with every individual, to use this power, by voting or to abstain from it. There is no law requiring every citizen of the United States to vote, because he is a citizen, and it is right it should be so, otherwise our country would not be a free country. And those who choose to vote have no right to impose the ballot

on those who have conscientious scruples against voting. If it were not so, our country would not be a free country.

Father James Whittaker, in speaking on this subject, said that those who allow themselves to feel for one political party more than another, had no part with him. Father James was one of the first founders of "Shakerism." He had the spirit of Christ, and knew whereof he affirmed.

We remember the time when one of our Elders from Union Village, Ohio, a man of liberal education, and classical learning, said, "Brethren! Are there any parties among you? If so, I will tell you just which side I will join. Neither! Christ is not divided. His people are called to be one people, of one heart, and of one mind."

This timely warning from one of the faithful watchmen on the walls of Zion, took effect. It put a quietus on a "party spirit," and we heard no more of voting. It served to shut out, and keep out, a "party spirit," from among us, from that time, henceforth.

North Union, Ohio.

INFLUENCES.

GEORGE BAXTER.

To understand readily how to receive and give forth a good influence is our sacred duty, as there are many souls dependent upon those who have this bread of life. Proper conditions, physical and spiritual are the first to take into consideration. They are also the most important, as with only a healthy body and a sound mind can a pure spirit be developed.

Without this all efforts will fail to comprehend clearly the beauty, the ever

changing and ever growing variety of nature and the progressive spirit of this age, or the receiving of communications be they by impression or by inspiration.

We should cultivate the spiritual faculties which must rule over the earthly propensities that the violation of all laws may be mastered. These can only be overcome by having a pure spirit which will be manifested by the cultivation of good influences, the results of which will be a pure external life.

Then will be accomplished a grand work by those who receive and give pure influences. Many will be resurrected from the sea of sin, a life of carnal pleasure, and from false teachings. These will be brought under the rays of God's holy light where they can see and know that life is not aimless, over which roll clouds of darkness, but that there are clouds lined with gold, aglow with a sunshine of everlasting glory.

Let those that are sheltered beneath the canopy of truth give to others of that stimulating influence, by words perfumed with the sweetness of purity, and the results will be revealed to you by those over whom you have cast your influence.

This will aid in elevating them spiritually and all will perceive the brilliant achievements, caused by your duty to God, which is well spent employment. We know that worth will win, and that all the pure influences we give are finely blended within the soul according to God's holy work. Let us cast these good and pure influences, Sisters and Brothers in Zion's home.

Canterbury, N. H.

THE fruit of education is the desire to learn.—*Pres. Eliot.*

THE WAY, THE TRUTH, THE LIFE.

NANCY G. DANFORD.

"No man cometh to the Father but by me." Christ. The reason is obvious, we cannot go except we walk in the way. It would be very absurd to say we wish to reach any particular place and still continue to persistently walk in the opposite direction.

Even so we must walk in Christ, who declares himself to be the only way, which leads to God, the fountain of all goodness, if we would obtain that oneness, which is both the right and the test of the true disciple. By walking in Him we walk in the truth, as He is truth. We shall be upright and honest in all things.

Not only shall we speak the truth to our neighbor, but we must deal it to our own souls, by condemning all wrong in ourselves, thus live the perfect truth at all times and in all places.

Christ is also the Life thereof; if we would walk in the way and the truth, we must live the life. This calls for a renunciation of self and selfish desires and appetites, even the laying down of our carnal lives that we may be able to live by the same principles that he lived, thus following his example by walking in the same self-denial and continually doing good to all, as far as lies in our power. In this way we conquer and crucify self. When this is accomplished we have no inclination to follow any other course. Then shall we be filled with all the fullness of love and inherit the reward of sweet peace, when we have come to God our heavenly Father and Mother, not by believing merely, but by actually living the "Way, the Truth, and the Life."

Canterbury, N. H.

THE MANIFESTO.

FEBRUARY, 1893.

NOTES.

THEY that fear the Lord spake often one to another.

Well, that is just what we wish to do. For a great many years our fathers and mothers have been engaged in this same cause and as children of their spiritual care, we can do no better than to keep the work carefully before our own souls, and no less faithfully before the children of this world.

God has not called us into a home of indifference, nor for a few days of faithfulness, but rather to a life of stern self-denial and the cross, and to a growing righteousness, ever and ever.

We are still in the morning of the New Year. A gift of divine love is before us. Watching and praying will become one of our great spiritual opportunities.

Already we have passed one month of this new year, and have spoken and written and prayed and sung with each other of the good things which God has reserved for those that love and serve him. Again we meet in the conference and bring forward those gifts that have been wrought out by care and prayer or that have been conferred upon us by some passing spirit. Whichever it may have been, we have no doubt but that much good will be obtained by this spiritual interview.

Elder Harvey L. Eads, on the Unity of the Faith, strikes the key note of religious success. It is the pure in heart that have the promise of entering the heavenly courts. With this we have a certainty of the precious prize, while

with an abundance of other good gifts, and this not obtained, we are still wanderers in the wilderness.

A community of spiritual people cannot dwell too earnestly on the essentials of a religious life. We need to confer often with one another. "Indeed, we ought to give more earnest heed to the things which we have heard, lest at any time we let them slip."

No one could reasonably anticipate much hope of success who spends his time in pruning his neighbors vines, to the neglect of his own.

Very much depends upon the union that is maintained, upon the concert of action by which to accomplish the work for our own prosperity and for the salvation of those who may not be of our order.

It becomes us at the beginning of this year, to pray with the Apostle of Jesus Christ, and ask for the wisdom that cometh from above, which is pure and peaceable, and gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. (James.)

We should, with all diligence "Strive to enter in at the strait gate," and having entered it can do no harm to brush up our armor. Moth and rust may have injured it more or less, while we have been doubting. Indifference may have weakened it in some places, and negligence allowed other places to become unsuitable for use. Nothing short of the whole armor of God can warrant a sure protection against the sins of the world. Let us contend for the faith. Purge out the leaven of the Sadducees and Pharisees, and so prepare our offerings that they may be acceptable before God.

Sanitary.

HEALTH MAXIMS.

THE object of the following maxims is to communicate some generally accepted principles in their application to the preservation of health, and the cure of disease without medicine, in short phrase, few words and disconnected sentences; to be taken up and laid down at a moment's notice, on steamship, tram-way, packet or rail car, at such odds and ends of time as fall to the lot of travelers and others, and which else might not be appropriated so usefully, because in this age of restlessness and hurry the care of the health, like the search for religion, is considered one of the things which can be dispensed with, until a more convenient season in the future. It is hoped that some who would not spend the time to hear a lecture or read a book may be enticed to peruse a paragraph now and then in reference to the care of the body which, in being put into practice, may have an important bearing in the prolongation of life.

HEALTH IS A DUTY.

In sickness there is no enjoyment except in the consolations of the Christian religion.

A sound mind in a sound body is a fitting foundation for all that is high and noble in human achievements.

The safest and best remedies in the world, are warmth, rest and abstinence.

Delicious sleep comes oftener to the young and the day laborer.

A cheerful disposition is the sunshine of the soul.

The mental states have a more controlling influence over the bodily condition than most persons imagine.

There is no better way, no safer way, no easier way, no surer way of saving children from the debasing influences of the street, from corrupting associations, and from the acquisition of vicious and hurtful practices, than to make home attractive.

The education of the young should properly commence with the grandmother, for it takes about two generations to eliminate the plebeian from the character and constitution.

Cold is the greatest enemy of old age.

Ventilation is perfect in proportion as the air of an apartment is kept equal in purity to that of the external atmosphere. This is best done in private dwellings by having an open fire-place.

Nature is very much like a shiftless child, who, the more he is helped the more he looks for it. The more medicine a man takes the more he will have to take, whether it be anodyne, tonic or alterative.

The thinnest veil or silk handkerchief thrown over the face while riding or walking against a cold wind is a remarkably comfortable protection.

When alcohol was first introduced into the world in its concentrated form, about the year one thousand, it was called "Aqua Vitæ" the water of life, the great catholicon for human maladies, but it soon became the "Aqua Mortis," the water of death, the source of mortal woes incalculable.

Never sit or stand with the wind blowing on you for a single moment, for it speedily produces a chill, to be followed with a fever and then a bad cold.

If thrown into the water and the strength is failing, turn on the back with only the nose and toes out of the water, hands downward and clasped. This should be practiced while learning to swim, as a means of resting from great fatigue in swimming.

Exercise to the extent of great fatigue, does more harm than good.

A hearty meal, taken while excessively fatigued, has often destroyed life.

No rational mind can fail to see that it is a wisdom and a duty to guard against the causes and watch vigilantly against the indications of such diseases as dyspepsia, which often so influences the mind, as to subvert the whole character, making a wreck of happiness, heart and life together.—*Hall's Journal of Health.*

GOD WITHIN.

My soul be strong, within doth God abide,
And none need suffer wrong who here confide.
He bath a throne on high in every heart,
And here He doth draw nigh, and love impart.
He who obeys the will of inward word,
Doth also his fulfill who is our God.—*M. W.*

MY MORNING THOUGHTS.

ANDREW BARNETT.

THE manifestations of the spirit are given to all to profit by.

Reason's bright light kindled by God's love is one of our choicest gifts.

All men or women in this world or in the spirit world are naturally attracted to the society of those like themselves.

What is more necessary in this life than the culture of a spiritual relation to those we are going to unite ourselves with when done with mortality.

Never despair; be always Brave; understand the power of the spirit, which gives us soul strength. So the obstacles in our path of progress,—Temptations which now overcome us,—Sorrows which now oppress us, Fears which are only shadows of our dreams, will become exercise for our strength to nerve us up to show how much real Christian fortitude of character we have in possession.

Trials, what are they? They are the gymnastics of a spiritual life; what would the soul be without them to draw out from the depths of the mind those precious and noble thoughts.

My young friends do you know how much good the present discipline is going to do you in future life? Do you know it is the Dictionary that is going to open or unfold to you all the Knowledge you need to secure that long looked for inheritance in the heavenly spheres?

It is the link that is going to weld you into the chain of union with your dearest and long loved friends who have crossed over the river.

Nerve up my young friends don't let the weakening spirit of discouragement light upon you.—Keep it off if you

can—run for your life when you see it coming—clinch up anything to fight it—a club, a stick; shake, war, do something to keep it out into the cold from you. Anything is better for an associate than a discouraged spirit.

Look at the poor miserable creature, lank, lean and barren of any social life; moping along under the fears of some dreadful thing that is going to come upon society: He has no friends, for no sensible person who feels for their character will ever listen to his or her foolish harangue.

When he comes to the table for a little of the sustenance of life to keep soul and body together, which I fear will fall apart before long unless there is a decided change soon, his eyes are cast around the Kitchen, knowing before many days he will be deprived even of these blessings. What then is going to become of the homestead? All the older people have left the ranks and gone to report for higher promotion, and who is going to support us?

Poor miserable creature, how I pity you. If you would only go to work and give up your whining, murmuring spirit and take hold of gospel liberty, you would soon see who was going to keep the homestead.

Have you put your hands to the gospel plough? Where are your eyes? Certainly they are not looking ahead to the further end of the furrow. A good ploughman never looks behind until the furrow is finished, and then he looks for the crooks and bad places, to mend them the next time.

Do you profess to be a follower of Christ? He said, those who have put their hand to the plough and look back were not worthy of his association.

He has gone too far, poor discouraged creature; he can't get out of his bed this morning. His vital powers have finally succumbed to the false imaginations of his head and of course he is dangerously ill.

Call the Dr. Down goes a stream of Castor oil, hot drops, or Cordial; for he must be attended to immediately. There is great danger of the softening of the brain, and we shall have a case of insanity upon our hands.

Poor, ignorant man don't you know he is already insane, by letting his mind run upon such needless things.

Dr. What are those needless things?

A. Why his hobby has been for years that we were all running out; and that there would not be enough left in a few years to hold the homestead.

Dr. How is his appetite?

A. He eats his three meals a day with as good relish as need be.

Well now what do you think will meet his case?

Dr. He needs a good shaking up in spirit to give him new vitality and show him what he needs to do. Send him to some good and loving Elder, and he will soon open his eyes to see in a different direction and change things.

Harvard, Mass.

AWFUL GOOD.

REV. LEANDER S. COAN.

"I respect a good man, parson,

 Ef he does have occasional outs,

 Ef he leaves concerning his motives

 On the whole small chance for doubts,

 There are many I'd trust my purse with,

 My good name, even my life,

 To whose care I'd leave the honor

 Uv daughter, or son, or wife.—

"Men well deservin' the title,
The praise uv bein' called 'good,'
So in what I'm now a sayin'
I wont be misunderstood.
Agin' plenty uv prayin' people
I haven't a word to say;—
The noblest thing I know uv
Is, in Christ's sperit to pray.

"But there's one kind, parson,
Who claim to be terrible good,
Who think all faith 'n reason
Are under their hat or hood.
Who talk for the Lord amazin',
Beginnin' and endin' with 'I,'
Believin' ez Job well had it,
That wisdom with them will die.

"Settin' up to judge everybody,
Ez though their opinion was law,
Without any mercy or jestis;—
Ez though they hadn't a flaw
In their own spotless whiteness,
Which they leave to be understood;—
This is a class well deservin'
The title uv 'awful good.'

"An' then agin' there are others
So pleasant 'n sweet to your face,
So smilin', admirin', an' artful,
Never once showin' a trace
Uv the spirit with which they bite ore
After his back is turned,
Until how 'awful good' they are
Too late and too well we've learned.

"When I hear a parson prayin'—
'Forgive us ez we forgive'
Who crowds all who will not stoop to him,
Ez though they'd no right to live;
Who would injure them even unjustly,
Ez few ungodly men would;—
The devil may well send a runner
To sample the 'awful good.'

"When to pay a dead soldier's outlawed
By clutchin' with skinny paw, [note,
His sick widow's pension stipend
Enriches a covetous maw,
An' then a long sermon on 'charity'
Is talked, but not acted out,
That there's a sample uv my 'awful good,
I haven't a single doubt.

"An' when men stand up boastin'
That they never think any sin,

Let alone doin' a single wrong,
I think its a leetle too thin;—
Or, when away on the other extreme,
They groan how wicked they are,—
I guess if I should say the same
Our friendship would get a jar.

"I love a good man. Thank heaven
There are more than sometimes seems,
Men ez true and pure hearted,
Ez kind ez your ideal dreams.
But the more I learn of Christians,
The better they're understood,
I pray the good Lord to deliver me
From the clutch uv the 'awful good.'"
—*Old Corporal Ballards.*

Kind Words.

Shaker Station, Ct. Sept. 1884.

BR. EDITOR;—The Manifesto that comes to us each month so nice and trim, is thankfully received here and eagerly read by many. It contains truths that are eternal; and well worthy to be scattered abroad. As a soul cordial it serves to stimulate and encourage the weary and care-worn pilgrim to still pursue their heavenly journey. We wish it God's speed on its glorious mission. Also our thanks and blessing for all who contribute in the least for its support. A. G.

Pleasant Hill. Sept. 1884.

THE MANIFESTO, welcome messenger comes laden with much precious food.

Nancy L. Rupe.

Waupaca Wis. Dec. 1884.

THE last number of this year's MANIFESTO is at hand, and I hasten to renew my subscription, for I do not wish to be without so valuable a pamphlet. Resp't. H. N. Miles.

[Contributed by Anna Granger.]

PRAY WITHOUT CEASING.

A NUMBER of ministers were assembled for the discussion of different questions; and among others it was asked how the command to pray without ceasing could be complied with. Various suppositions were stated; and at length one of the number was appointed to write an essay upon it and read it at the

next meeting; which being overheard by a plain sensible girl she exclaimed, What! a whole month wanted to tell the meaning of that text, it is one of the easiest and best texts in the bible.

Well said an old minister, Mary what can you say about it, let us know how you understand it, can you pray all the time. O yes sir.

What when you have so many things to do.

Why sir the more I have to do the more I can pray.

Indeed! well Mary do let us know how it is, most people think otherwise.

Well said the girl, when I first open my eyes in the morning I pray Lord open the eyes of my understanding. While I am dressing I pray that I may be clothed with the robe of righteousness and when I have washed me I ask for the washing of regeneration, and as I begin my work I pray that I may have strength according to my day.

When I begin to kindle the fire, I pray that God's work may revive in my soul, and as I sweep the house, I pray that my heart may be cleansed from its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna and the sincere milk of the word; and as I am busy with the children, I look up to God as my Father and pray for the spirit of adoption, that I may be his child; and so on all through the day; everything furnishes me with a thought for prayer.

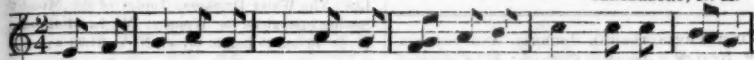
Enough! enough cried the divine, these things are revealed unto babes, and often hid from the wise and prudent.

Go on Mary and pray without ceasing.

The essay as a matter of course was not considered necessary after this little event occurred.—*Selected.*

OFFERING OF PRAISE.

CANTERBURY, N. H.



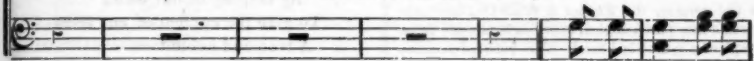
1. To the al - tar of truth ho - ly off'r-ings we'll bring, And a song of
 2. By the power of the truth we're pro - claim-ing the woid, Heaven's arch-es



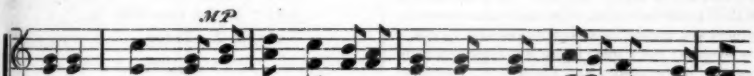
praise we will loud - ly sing, For our spir - its are filled with heaven-ly joy,
 ech - o with Praise the Lord, For the gates of sal - va - tion are opened in deed,



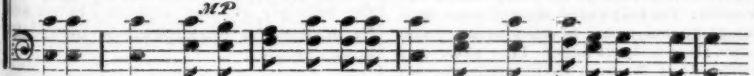
Let the prais - es of God eve-ry tongue em - ploy. } From the dawn of the
 We will sing Praise the Lord for the truth maketh free. }



morn, till evening's closing light, Let our theme be Triumph over



error's might; Let us bear the daily cross while we tarry here be - low,



That the song of the victor and the ransomed we may know.



Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. JANUARY, Contents: Fifty years of Phrenology; Illustrated with thirteen portraits; Phenomena of Immortality; The Great Cotton Centennial, Illustrated; Character in Canes; Mammie in A wadin; Sketches of Organic Expression; The Sanitary survey of a House; The Influence of Mind over Body; Robert Koch, the Eminent Microscopist; Reform in Men's Dress; Phrenological Principles; Notes in Science; Editorial Items; Wisdom; Mirth, etc. etc. The Journal for January is a beautiful and valuable number. Fowler and Wells, Co. 753 Broadway, N. Y. Terms \$2. a year.

PHRENOLOGY.

In the prospectus for 1885, the publishers give good reasons why the Journal should have a wide circulation; and as a means of extending an interest in the subject, the Fowler & Wells Co., have prepared a new phrenological chart—a handsome lithograph of a symbolical head. The relative location of each organ being shown by special designs, illustrating the function of each in the human mind. For instance, secretiveness is shown by a picture of the cunning fox attempting to visit a hen-roost; combativeness is represented by a scene in a lawyer's office; the teller's desk in a bank represents acquisitiveness; a butcher shop is made to stand for destructiveness; the familiar scene of the "Good Samaritan" exhibits the influence of benevolence; sublimity is pictured by a sketch of the grand scenery of Yosemite Valley. Many of these pictures are little gems of artistic design and coloring in themselves, and will help the student to locate the faculties and to impress his mind with a correct idea of their prime functions. The chart also contains a printed key giving the accepted names of the different faculties; the whole picture is ornamental; nothing like it for design and finish being elsewhere procurable. It is mounted for hanging on the wall, and will be appropriate for the home, office, library or school. The head itself is about 12 inches wide, beautifully lithographed in colors on heavy plate paper, about 19 by 24 inches. Price \$1.00. It is published and offered as a special premium for subscribers to the "Phrenological Journal" for 1885. The journal is published at \$2.00 a year, with 15 cents extra required when the chart is sent.

HALL'S JOURNAL OF HEALTH. December, Contents: Editorial Announcement; Cocaine Muriate as a Local Anesthetic; Fine Extract for Bathing; Valuable Remedy for headache; Stone Cutting of the Ancient Greeks; Caution concerning Chloroform and Strychnine; Ice Water in Typhoid Fever; Diagnosis of Sciatica; Ague as a Prophylactic of Craving for Alcohol; etc. etc. E. H. Gibbs, M. D. 75a77 Barclay St. N. Y. \$1 a year.

HERALD OF HEALTH. JANUARY, Contents: Stimulants and Condiments; Food and Work; Chills; The Turkish Bath; Laying down a rule for Life; The Water Drinkers; Topics of the Mouth; Studies in hygiene for Women; M. L. Holbrook, M. D. 13 and 15 Laight Street, N. Y. \$1.00 a year.

IT PAYS.

It pays to wear a smiling face,
And laugh our troubles down,
For all our little trials wait
Our laughter or our frown.
Beneath the magic of a smile,
Our doubts will fade away,
As melts the frost in early spring,
Beneath the sunny ray.

It pays to make a worthy cause.

By helping it, our own;
To give the current of our lives
A true and noble tone

It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives,
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth,

To note with all their waywardness,
Their courage and their truth;
To strive, with sympathy and love,
Their confidence to win;

It pays to open wide the heart,
And "let the sunshine in."

—Anna E. Treat

RELIGION finds the love of happiness and the principle of duty separated in us; and its mission—its masterpiece—is to reunite them.—Vinet.

Deaths.

Russell Haskell, Dec. 16, 1884, at Enfield, Conn. Age 83 yrs.

Richard Wilcox of Enfield, Conn., was thrown from a wagon on the 13th of Oct. 1884 and instantly killed. Age 69 yrs.

Mary Ann Craine, Dec. 28, 1884, at Enfield, N. H. Age 78 yrs. 4 mo. and 24 days.